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have the triumph of sacerdotalism; religion degenerates into usages, observances, scribal conservation of the old writings, and reaches its final decadence in the Osirianism of the Roman Empire.

There are, perhaps, two main points which may be urged in criticism of the book: first, that the Pyramid Texts are really terms in a series of documents which passes through and beyond the Book of the Dead; and, secondly, that the source and origin of the moral ideals which appear in the worship of Ra and Osiris have not been sufficiently cleared up. Professor Breasted may reply, with truth, that our knowledge of the earliest history of Egypt is still very imperfect. There is, at all events, no question as to the skill with which he has grouped his material in these lectures, and the value of the book to the student who is not expert in Egyptology.

The Lushei Kuki Clans. By LT.-COLONEL J. SHAKESPEAR. London, Macmillan & Co., 1912. pp. xxii., 250. Price \$3.25 net.

The Tribes of Northern and Central Kordofan. By H. A. MAC-MICHAEL. Cambridge, University Press, 1912. pp. xv., 250. Price 10/6 net.

The first of these monographs, published under the orders of the Government of Eastern Bengal and Assam, describes the tribes inhabiting the hilly district which stretches, roughly, from Chittagong on the southwest to Manipur on the northeast. The population scattered over this area of some 25,000 square miles may be classed as agricultural; the tribes were originally semi-nomadic, moving their villages to clear new patches of jungle as the old clearings became infertile; but they are now settling down to permanent residence and are taking to plough cultivation. They use an interesting series of measures of length, expressed by reference to the human body; there are some sixteen or seventeen measures ranging from *chang-khat* or the distance from tip to first joint of the forefinger to *hlam* or the distance a man can stretch with both arms extended. A curious measure of weight is *chuai*, as much as can be supported if hung from the tip of the forefinger palm downwards. A mouth-organ of gourd and reeds is a ruder form of the Japanese *sho*; similar instruments, under various names, are found in Borneo; and a one-stringed bamboo fiddle is constructed like the Malagasy *valiha* or the *satong* of Sarawak, but is bowed with a bamboo strip and not plucked as a harp. A high degree of religious tolerance is shown in the sketch-map on p. 63; here a Lushai has drawn the route from his own village to the village of the dead; but the Christian's village is shown to one side, with its own road leading under the protection of Tsua (Jesus) to a special Christian heaven.

The book deals in the regular way with domestic life, laws and customs, religion, folk-lore, and language of the Lushei and the non-Lushei clans, with an appendix on the families and branches of the Lushei. It is regrettable that the author uses Lushai for the inhabitants of the Lushai hills at large, and Lushei for the single clan which, under the rule of various Thangur chiefs, came into prominence in the eighteenth century: misprints are always possible, while in spoken reference the two words are indistinguishable. The volume is illustrated by water colors and photographs; the index is fairly full, but not always reliable; a map shows the localities inhabited by the several clans, and their probable place of origin.

Mr. MacMichael, whose book is comprised in the Cambridge Archaeological and Ethnological Series, deals with the tangle of tribes that dwell in northern and central Kordofan,—aiming to describe the antecedents of these tribes so far as any information on the subject can be gleaned from extraneous sources or from current native tradition. He rightly declines to accept Budge's identification of the truculent Bakkara with the Menti of the Egyptian inscriptions, and of the black tribes of Sennar with the Automoloi of Herodotus; he thinks, on the other hand, that the Kuraan, a black race of Tibbu stock, may be identified with the ancient Garamantes. His work is largely a matter of balancing divergent traditions and accounts, of striking probabilities and of exploding myths; but, though he declares himself to be a mere tyro in ethnology, his book contains some useful ethnological material. It is illustrated by photographs; there is no map.

Biological Aspects of Human Problems. By C. A. HERTER. New York, The Macmillan Co., 1911. pp. xvi., 344. Price \$1.50 net.

In this thoughtful and original essay, the late Dr. Herter, professor of pharmacology and therapeutics in Columbia University, has sought to approach certain problems of human life from the biological standpoint, and to interpret certain biological laws in their bearing upon human life. Bk. i. treats of the human body as a mechanism. The mechanistic theory of the living individual is accepted without reservation, though the writer declines to extend it to the 'social organism,' or indeed to press to any length the analogy between the individual and the state. The two functional powers which lie at the heart of human life are reproduction and growth, and consciousness and will. As regards the former, Dr. Herter inclines to a mnemonic theory; as regards the latter, he holds that "the rational view as to the nature of consciousness is that sensory impulses, carried into an extremely elaborate cerebral mechanism, liberate there, through chemical changes in the ganglion cells, a kind of energy which manifests itself by giving to the individual the property of awareness of self;" "consciousness is a function of complex associated nervous structures in exactly the same sense that the motion of a limb is a function of complex associated neuromuscular structures." Free-will is an illusion; but scientific fatalism does not lead to hopeless resignation.

The author now passes to two instincts which "in their phylogeny or racial ancientness appear to be the most fundamental of all instinctive qualities in living protoplasm," the self-preservative instinct (Bk. ii.) and the instinct of sex (Bk. iii.). The four chapters of Bk. iii. discuss the instinct of survival, the defences of the body, self-preservation and the mental life, and death and immortality. The common interest in a future life points to a grounding in the instinct of self-preservation. "In the entire range of biological phenomena there is nothing to suggest that a continuation of life for any species is probable or necessary or desirable. . . . I should like to observe the effects of teaching intelligent children . . . that a belief in personal immortality appears unreasonable and unnecessary in the light of science, and . . . is not improbably a . . . form of egotism based on the insistent obtrusiveness of the instinct of self-preservation." The three chapters of Bk. iv. are entitled Sex and the Individual, Sex and Social Relations, and the Male and Female Mind. They contain a great deal of common sense, and some heresy.